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## PSYCHOLOGICAL LITERATURE.

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*Les Origines de la Vie.* LUCIANI, M. LUIGI. Revue Scientifique, Tome 51, pp. 97-107.

This paper embodies the inaugural address of Professor Luciani at the Royal Institute for Higher Studies at Florence. In a most interesting manner he discusses the problems of life as they present themselves to the biologist and to the physiologist—protoplasm, amœba, leucocytes and phagocytes, physiological experiment, heliotropism, electric stimulation, galvanotropism, chemical excitation, sensibility, psychic growth. Following are a few of the more striking passages :

“In spite of the apparent great diversity of mass, of organization, of structure, of functions, an intimate and mysterious law unites all beings and brings them back to one common origin. In the final analysis, the species and divers groups of living beings are but various degrees of differentiation of one entity (I might almost say of one *incarnate idea*) originally unique. The *law of continuity* in nature, the *principle of evolution* in life, in whatever way we may conceive of the mechanism, are the necessary basis of the animate world.” “In *nosce te ipsum*—the knowledge of human nature—is resumed all the science of the physiologist.”

“The question of the origin of intelligence is but the question of the origin of life, for the whole busy world is animate and psychic functions extend to all protoplasmic substance, in other words, to every living element.” “With man, this *diversion* and this *degradation* of the soul (cf. the amœba) is observed as the result of accidents, diseases or criminal acts. In such cases the psychic individuality of the man is split in two, one superior, conscious, the other inferior, subconscious.” “With materialism, as well as with spiritualism—we cannot repeat it too often,—we reach the limits of science, we pass beyond it. To the question, ‘what is life in itself?’ I, a physiologist, can only reply: seen from without, it is *matter*, felt from within, it is *mind*. The secret mingling, or better, the confusion of the real and the ideal in nature: that is life in its highest form, that is the great mystery, which we must ever celebrate and which science can never explain.”

A. F. CHAMBERLAIN.

*Psychopathia Spirituality, Friedrich Nietzsche and die Apostel der Zukunft.* Von KURT EISNER. Leipzig, 1892, pp. 99.

Nietzsche, the lyric poet of thought, must not be confounded with Nietzsche, the would-be philosopher. As a poet he may be safely read and regarded as one of the most brilliant and remarkable men of his day. “Zarathustra” is in its own way a work of genius

comparable to Faust: suggestive, original and full of fire and vigor. One who acknowledges the remarkable power of the man may, however, be permitted to express his keen sense of the dangers of so persuasive a writer when his eloquent paradoxes are adopted as laws of conduct. The school of his enthusiastic followers is a large and growing one. Most prominent among these is the author of "Rembrandt als Erzieher," a work which nowhere acknowledges the source of its inspiration, but betrays it on every page. In spite of much that is subtle and profound in this much discussed book, its power has been greatly exaggerated, and it is unworthy of the profound interest it has aroused. But the widespread influence of this and kindred productions proves the necessity for an examination into Nietzsche's position on matters of vital importance. In the opinion of the writer both he and his followers are placing obstructions in the way of the solution of the great problem of the age—the question of social freedom. For this great task, cool and clear thinking is needed, not a perverse, confusing and distorted view of life and its obligations.

Nietzsche's habit is to overthrow that which he has just set up, hence to judge him fairly one must take the general drift of his writings rather than isolated expressions of opinion. He is a Romanticist, indignantly as he would deny the charge. There are many points in common between him and his spiritual brethren of the beginning of the century. As they opposed the Aufklärung, so do he and his disciples array themselves against socialism. The ironical and oracular tone, the duty of "emancipating the flesh," and the conviction that the golden age is behind and not before us—all these characterize both schools,—Hellenism is indeed Nietzsche's ideal. Greece represented to him the best the world had known, and looking upon the degenerate present he asked, "What has destroyed our happiness? What have we that the Greeks had not?" He found Christianity, compassion, asceticism, and thenceforth thundered against these sources of the misery of to-day. The decadence in which he loudly proclaims we are now living—to what is this due but to the relaxing effects of centuries of Christianity? Semitic slave morality, as he scornfully calls the law of love, must be replaced by Aryan master—morality as alone worthy to guide the conduct of the monstrous "Uebermensch," whom he holds up as the ideal of the future compassion, must be expunged from our vocabularies and our lives. "Because hard, cruel," he reiterated, "give the ego its rights, the senses full play. Cast aside the sickly asceticism which has robbed life of its beauty and freedom. Return to nature!" This call to "emancipate the flesh," what is it but an appeal to the base and animal in man—"the ape and tiger" which should be "let die"—to reassert their savage habits and to fling away all the hard-won spiritual victories of the ages? And is it a return to nature or any genuine obedience to her laws to revel in sensuality, which must inevitably end in disease of body and mind, in premature death? The same self-destructive tendency is present in the egoism which he urges, in the brutal hardness which ignores the rights and claims of others. We are all parts of a social organism and any injury inflicted upon its feeblest member must affect the whole. Because he hated humanity, Nietzsche is an anti-socialist. His views on socialism are vulgar and unintelligent. His saying "social democrats are working men who *will* not work," is worthy of some ignorant capitalist. He is indeed practically the philosopher of capital, hateful as that title would be to his soul.

Such extravagant and perverted views are a natural reaction against a dull and lifeless period. Because Nietzsche's whole theory of things rests on an unstable foundation in that he undermines the notion of truth itself, and because he is throughout a reactionary, his power must wane, little as the number and enthusiasm of his disciples now seem to warrant any such prophecy. Time is the great avenger and leveller. To "mindless socialism" belongs the future, in which Nietzsche and his school shall be only remembered as representatives of a curious and perverted phase of thought.

May 18, 1893.

C. H. S.

*Die ethische Bewegung in Deutschland; Vorbereitende Mittheilungen eines Kreises gleichgesinnter Männer und Frauen zu Berlin. Zweite vermehrte Auflage.* (Sommer, 1892), pp. 52.

In March, 1892, Dr. Felix Adler, founder of the American Society for Ethical Culture, addressed a small gathering of men in Berlin on the subject of this organization. The address was followed by discussion, which resulted in a second and larger meeting in April. Men and women of the most varied political and religious creeds, who were interested in the question of the formation of an ethical society in Germany, came together to hear full details as to existing societies and to decide upon some future course of action for themselves. Both these meetings were of a more or less private character. Many of those who took part in them preferred that for the present their names should remain unknown, as previously assumed obligations made them feel that a public avowal of their position might be misleading. In October, however, a general and public meeting of representative men and women from all parts of Germany was to take place in Berlin, at which time the form of organization suitable to an ethical movement in Germany should be decided upon, as well as its relation to similar organizations in other countries. After a definite plan had thus been formed, a general appeal would be made to all serious-minded men and women to unite and work together in the good cause.

The leading features of the ethical movement in this country are too familiar to need repetition here. In Germany, as elsewhere, the speculative confusion and uncertainty of this transition period have threatened to undermine morality itself. There, as elsewhere, there is, therefore, need for an organization which seeks a basis of morals, independent of religious dogma, and yet both firm and vital; and the bond of union between whose members is simply the hearty recognition of duty as the supreme law of life. The far-reaching and beneficial results of the schools established under the auspices of societies already in existence, in which the moral training of the young has been made a chief feature; the lectures and open discussions upon moral questions; and in fact, the general plan of work as now carried on, has proved so satisfactory that it will probably be adopted in Germany with such changes as the different conditions demand. The success of the movement everywhere must depend upon the enthusiasm and earnestness of those who share in it, and who, like the eloquent founder of the original society, aim at nothing less than the moral perfection of man.

C. H. S.

*Einleitung in die Moralwissenschaft.* By GEO. SIMMEL. Berlin, 1892, pp. 467.

Oughtness is analogous to the categories of being, and is a mode of thought like it. It is absolute, but hard to prove. The forms of